THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

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In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

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If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

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H. R. HOLSINGER & CO.,
Ashland, Ohio.

PULLING TOGETHER: A CONVENTION NEEDED.

In concluding our article last week, we thought of another phase of our subject that we had not touched upon; but as we knew that we would be crowded for space in the place assigned for editorial, we postponed the consideration thereof until this week.

We are still impressed with the need of the Brethren church pulling together. Our remarks last week were mostly confined to the individual members, and had reference mostly to local church work. But it is sometimes necessary for all the churches to unite their efforts in the accomplishment of a work that a single church or a few churches cannot do alone. For this purpose, the church should be organized as a whole with as much thoroughness as a local church is organized. We should have a *general* government and officers to see after the general wants of the churches, just as we are having a *local* church government and officers to see after the wants of the local church. There is no question but that such general church work exists, and it must also be apparent to every observing brother that the way it is being done under the present arrangement, is not the most satisfactory way of doing it. Take, for instance, the matter of reconstructing churches. This was left by the Dayton convention in the hands of brethren Brown and Swihart. The one lives in Ohio and the other in Illinois. They are good and faithful brethren, but as the church is scattered from Philadelphia to San Francisco, it is not reasonable to expect that they are able to do all the work that is required in this direction; especially, when they have no treasurer to fall back upon to defray even traveling expenses, and no permanent organization to report to unto which they are responsible. There is, also, the work of seeing after the weak churches, and providing ministerial aid for them; and we know of churches, not weak, which are unprovided with ministerial help.

The Brethren church is quite unanimous in favoring Sunday school conventions; but why is there greater need of a Sunday school convention and a general organization for Sunday school work, than there is in having a permanent organization for general church work. Is the Sunday school work more complex and of greater importance than church work? Certainly not. Then, why should the Sunday school work be organized both locally and generally, and the church work be operated only by local organizations? One reason why the church needs to be organized into a general or central government is to help along the general Sunday school work. Much of the territory occupied by the church, is not yet districted; and it is, thetefore, difficult to hold these conventions and operate the Sunday school work, even, by systematic efforts.

The church should be districted, and district conventions should be held at stated periods, and the churches in those districts work together for the church's good. These districts should be organized into a central and general government for the purpose of uniting the labors of the different districts into one harmonious whole, so all can "pull together" in accomplishing any work requiring such united effort.

There are a few objections interposed by some who are sincere in maintaining the purity of the church and zealous in promoting its interests. These must receive respectful consideration.

1st. It is feared that we will fall into the errors of the past, and establish an ecclesiastical hierarchy that will usurp a power foreign to the spirit of liberty vouchsafed to us by the gospel of Christ, and call upon the citizens of Christ's Kingdom to bow down before it and worship at its shrine. To such we answer that there is no analogy between a convention and organization, such as we propose, and an ecclesiastical hierarchy such as you fear. There is as much difference between the two as there is between an absolute monarchy, where the rulers are imposed upon the people by virtue of their hereditary and titled privileges; and a republican form of government, where the rulers are chosen by the people, and the government is of the people and by the people for the people. Is it reasonable to insist, that because rulers have usurped rights that did not belong to them, and imposed laws that were a galling yoke and a plague worthy only of usurpers and tyrants that, therefore, there must be no government? Anarchy may be no worse than monarchy; but are these the only alternatives? Certainly not. We can have an organization that will be scriptural, progressive, and efficient, without being oppressive, unscriptutal and puerile.

Another objection urged is, that we cannot *afford* a convention just yet; for we need to husband our means to build churches, pay our college debt, and support our ministers. *We urge* the convention from an *economic* standpoint. There is nothing so wasteful as an attempt to work without system. There is nothing so economical as system and method in the performance of work requiring the united effort of many. And for efficiency, there is as much difference in the two as there is between a regularly organized, officered and drilled army, and a mob. It is a well known fact that has often been demonstrated, that a single regiment of well drilled soldiers are more than a match for a mob of ten thousand men. We will not assert that by organization, system, and a husbanding of means, the Brethren church would do ten times as much general church work than it does at present, but we do assert that it could do much more by the same expenditure of means than it is now doing, and that such an organization would more than recompense the church for the means expended in holding the necessary conventions.

Not the least of the many reasons for such organization, also, is that we can only by it and through it co-operate with other churches and societies in furthering objects in which we have a deep interest; as, for instance, the peace and temperance causes.

We favor a convention, and we move you, Mr. Chairman of the executive committee, that we have a convention of delegates from all the churches, at such time and place that may be agreed upon by your committee. Who will second the motion?

EDITORIAL CORRESPONDENCE.

I am writing at the house of brother John Beachly, near Auburn, Illinois, on Friday morning September 26th, I came here on Wednesday evening, and spent yesterday in writing to my friends and business correspondents, who had been put off for some time. I had often met brother Beachly before, but never at his own home. We find him very pleasantly situated.

I believe my last correspondence closed at the house of brother Jacob Binkley, on the 18th instant. That evening I preached to a small, sleepy disinterested congregation, whose attention was about equally divided between county fairs and politics. Brother Reuben K. Binkley had brought me out from his home and thence to the Clear Creek meeting house, and had forewarned me of what I might expect. So, in order not to be entirely outdone, and also as some other work was to be attended to, an appointment was left for me on Monday evening, 22nd., and Tuesday afternoon, 23rd. My young friend ——— (There I've forgotten his name.) brought me to Huntington after church, and I took the night train and came to Lima, Ohio, and thence by way of the Lake Erie & Western R. R., to Frankfort, Indiana, where I arrived at about 6 o'clock, Friday evening, 19th. Brother B. L. Gordon met me at the train and took me to his house, fourteen miles distant. This gave us a good opportunity for an interview and we improved it.

On Saturday forenoon we had a business meeting for Ashland college, which did not turn out as well as we had hoped. I think I did my part however. The collection for defraying my traveling expenses was quite liberal. In the evening the Brethren met for communion purposes, and we had as nice a meeting as I ever attended. All the members seemed to enjoy it. Next forenoon and afternoon, preached in the grove, near the church, and at night in the meeting house again. I visited during my sojourn here, at brother Luke Gregory's and brother Samuel Eikenberry's. Brother Woods took me to his house and on Monday morning to Kokomo, in time for the morning train, at noon I was at Huntingdon again. 'Squire Stoltz took me with him home, gave me supper, and accompanied us to the church, near his house. Met a good audience which gave good attention to the word preached.

On Tuesday morning we met for reconstruction and after a protracted parley with a few persons, in regard to false reports and wornout theories, the church was reconstructed upon the Gospel alone platform, and brother Binkley was ordained to the pastoral care of it. The Lord bless the Huntingdon church, and help the membership to let their light shine before men. They will have their trials and their difficulties, but a strict compliance with the instructions of their creed, will assure abundant success. They should have a protracted meeting, and are soliciting some successful evangelist to labor with them. Brother R. K. Binkley's address is Huntingdon, Indiana.

Brother Henry Sprinkle brought me to town in time for the Wabash train to Tipton, Indiana, where we landed in the evening, and on Wednesday, by way of L. E. & W. R. R., to Bloomington Illinois, and thence by the Chicago and Alton to this place.

Last night I listened to a Christian Sunday school lecturer; to-night I expect to preach in the Brethren's church in Auburn, and to-morrow evening the communion meeting is to be held at the same place. Next week this time I expect to be with the brethren at Waterloo, Iowa. I am still looking for, and praying to find some wealthy and liberal hearted brother or sister who will donate an amount large enough to pay off our college debt and say, "Now, brother Holsinger, you can go home to your office and home." Does anybody know where to find such a person? Until I can find *one*, I will be obliged to raise small amounts from the *many*, for it *must be raised*. It is only a matter of time. If it is not done in my life time, I hope the Lord will have "still another man" who will sacrifice himself to the cause. Hope our Brethren will grow in liberality. We are now satisfied that there is wealth enough among us to lift the debt just as easy as need be. If all would help in the work as liberally, in proportion to their means, as did Dutchtown, Illinois, we could twice pay the debt. More wealth will not make it, but more liberality will do it, and do it easily. We pray for an abundance of "this grace."

H. R. HOLSINGER.

LIST OF BRETHREN CHURCHES.

We subjoin a list of Brethren Churches, as reported to us up to date of October 1st. instant. The list includes two or three churches which, though they fellowship Brethren with impunity, can still not be considered as fully identified with Brethren. We might have extended the list by adding many more of the same kind of congregations, but we prefer to claim only a small proportion of the many. We do not seek honor by reporting numbers, our object in taking this census is not governed by any motive of that kind. We shall seek rather to excel by honest faithful work to *extend* the borders of Zion. We publish the list at this time in order to have it revised by our friends if it should need revision. Please read it over carefully, and if you—remember *you*—if *you* find any mistakes, or if you know of any churches that have been omitted, please inform this office and we will hold you in grateful remembrance for it.

Ashland, Ohio.
Dry Creek, Ohio.
Coventry, Ohio.
Conemaugh, Pennsylvania.
Conemaugh, (Cambria, Co.), Pa.
Clarion, Pa.
George's Creek.
Summit, Pa.
Stony Creek, Pa.
Philadelphia, Pa.
Meyersdale, Pa.
Martinsburg, Pa.
Indian Creek, Pa.
Humboldt, Pa.
Fountain City, O.
Mountain, Preston Co., W. Va.
Bristolville, Ohio.
Bracken, Ind.
Bethleham, Ill.
Farmersville, Ohio.
Lexington, Ohio.
Rush Creek, Ohio.
Berrien Springs, Michigan.
Berrien Michigan.
Laporte, Indiana.
Burlington, Ind.
Cowenshanoc, Pa.
Brush Valley, Pa.
Gladen, Pa.
Berlin, Pa.
Covington, O.
Beaver Dam, Md
Falls City, Neb.
Louisville, O.
Fairview, Ohio.
Fairview, Kans.
Ten Mile, Pa.
West Independence, Ohio.
Johnstown, Pa.
Elk Lick, Pa.
Somerset, Pa.
Lathrop, Cal.
Marsh Creek, Cal.
Brooklyn, Iowa.
Black Hawk, Iowa.
Aurelia, Iowa.
Millersburg, Iowa.
Newtonia, Mo
Solomon Valley, Kansas.
Cameron, Mo.
Zion, Kansas.
Prosperity, Kans.
Peabody, Kansas.
Red Oak, Kans.
Beaver Creek, Md.
Cheat River, Md.
Bethany Va.
North Liberty, Ohio.
Dayton, Ohio.
Fair Haven, Ohio.
Black River, Ohio.
Silver Creek, Ohio,
Pleasant Hill, Ohio
Eight Mile, Indiana.
Newton Grove, Michigan.
White Pigeon. Mich.
Tiosa, Ind.
Bunker Hill, Ind.
Indian Creek, Ind.
Linkville, Ind,
Lapaz, Ind.
Roann, Ind.
Beaver Dam, Ind.
Nickerson, Kansas.
Maple Grove, Kansas.
Pony Creek, Kansas.
South Haven, Kansas.
Mound Creek, Mo.
Mayfield, Kansas.

Editorial Miscellany.

Preachers have done more for the civilization of the race than any other class, though they are fewer in number. It is because they have a divine message.

The Woman's Journal thinks that it is a healthy sign that the people of this nation are interesting themselves in the moral characters of their candidates for office.

John W. Garrett, president ef the Baltimore & O. R. R., died at Deer Park, Maryland, last week. He will be succeeded by his son in the management of the road.

Brother S. W. Spanogle, writing under date of October 3rd, says: "We begin a short series of meetings to-morrow evening. Brother R. Z. Replogle will be with us."

Why should the sensible German oppose prohibition, when according to the Gazette of Cologne, ten thousand persons die annually in Germany of delirium tremens?

Incendiaries have made strong attempts to burn Allentown, Pa., and Cleveland, Ohio. There seems to be a mania for this kind of wickedness raging among a class of criminals just now.

The latest from the seat of war is that the Chinese Goverment has fully determined not to accede to the demands made on it by France and a protracted and bloody war will be the probable result.

Brother J. D. McFaden did not arrive at Ashland as was announced in EVANGELIST. His wife's brother, lying at the point of death, is the sad cause of the delay. Our sympathies are with the afflicted.

The only Bible that is read by many of the world is the life of the professed Christian. And it is read closely. How necessary, therefore, that his conduct should reflect truly the life and image of Christ.

A materialistic education is only half an education. Man, on account of the defects in his physical organization, is never more likely to be deceived than when he refuses to believe nothing only what he sees.

Reader, if you are but a common man or woman, read Talmage's sermon on second page, and be encouraged, and if you are uncommon and extraordinary, read it and be profited by knowing that you are perhaps not of such exclusive importance as you imagined yourself to be.

The following is a Chinaman's version of the French invasion of China: "It is likee this," said Lee Wung, "I come to your door and lickee you, and I wantee you to pay money to me for I lickee you. You think that light? What kind of 'ligion that?" There is more truth than pure English in this sermon from the heathen Chinee.

Colonel Ethan Allen's daughter, whose mother was pious and a Christian, asked her sceptic father on her death bed, after telling him that she expected to die, whose principles shall I believe? those that you taught me? or those that mother taught? After much agitation, he answered, "Believe what your mother has taught you."

Brother Shaver, of Virginia, has been preaching at North Liberty, Ohio. There have been a few additions, and although brother Shaver has returned to his home, the meetings are continued by brother Mallott and the end is not yet of bringing sinners to Christ. The rain for the past few weeks has greatly interferred with the meetings.

Morgan L. Smith, of Newark, N. J. helped to educate fifty-five young men to the ministry, and leaves $50,000 for the founding of scholarships to continue the work. "His works shall follow after him," can with propriety be written on his tombstone and when those ministers shall reap the reward of their labors he will not fail to reap his share also.

WANTED.—We would be pleased to be possessed of all the copies of petitions sent to different